THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Uprightness in all our dealings with one another is a matter not of human convenience, but of divine requirement."

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THE SABBATH DAY.

(*Concluded from page 36.*)

After the resurrection of our Lord He appeared to the eleven disciples according to appointment, and gave them their commission to go and teach all nations, "Teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 16-20.) No one will presume to say that these disciples did not fulfil this injunction, yet where in Holy Writ do we have a word from these faithful men, enjoining upon the people the observance of the old Jewish Sabbath? If they taught the observance of the first day of the week as the *Lord's day* for gathering together to worship, then it would be strong presumptive evidence that their action bore the stamp of divinity, for they would not teach what they had not been commanded to teach, either by Christ Himself or by the Comforter He should send, which was to be a teacher also. (John 14: 26.)

By a careful reading of I. Cor. 16: 1, 2, we can see that the church at Galatea, as well as the church at Corinth, was instructed to observe the first day of the week. The saints at Colosee had been taught to regard as sacred a certain day as their Sabbath, which was not approved of by the world, who undoubtedly held to the old law, not having partaken of that "better hope" and who were given to judging the saints as transgressors of the covenant with respect to the Sabbath day. Paul instructs them thus: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

* * * Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, *or of the Sabbath days*." (See Col. 2: 13 to 16.)

Now let us see what the practice of the saints was relative to the Sabbath, commencing with the approval given to the first day of the week as the Lord's day—a day of gathering together—by our risen Lord.

On the first day of the week, Jesus had finished the work which had been assigned Him by His Father (see Isaiah 42: 1-9; also Isaiah 61: 1-3) and made ready to "ascend to my Father and your Father: and to my God and your God" (John 20: 17), therefore it was befitting that "the word that was with God and was God" and the same who was in the beginning with God, should also institute a day of rest when he had finished his work, as God did, commemorating the finishing of His work in the creation of heaven and earth. The Apostle Paul evidently had this in mind when he wrote to the Hebrew saints saying, "For he that is entered into his rest he also hath ceased from his own works, as God did from His." (Heb. 4: 10.)

John says (John 20: 19), "then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst and saith unto them, Peace be unto you." An objection is raised here, by the seventh-day people who say, "The disciples were assembled for fear of the Jews and not for worship." Perhaps so, but the reading would lead us to believe that the doors were shut for fear of the Jews, rather than they were assembled for fear of the Jews. And would they not be in fear of the Jews at any other time, or on any other day, than the first day of the week? The conclusion is obvious; but let us go to the scriptures again. Thomas, one of the Twelve, was not present at the time of Christ's first visit, and when told of the risen Lord, he would not believe. "And after eight days again his disciples were within, and Thomas with them, then came Jesus, the doors being shut and stood in the midst and said, Peace be unto you." (John 21: 26). No reproof was administered for not meeting the day before. "But hold! cries one, eight days from His first visit would bring this second visit on the second day of the week." Let us determine this from Christ's own way of reckoning time. The resurrection was to be on the third day after the crucifixion, which took place on the sixth day of the week—or the day of the preparation of the passover (John 19: 14)—the passover coming always on the Sabbath, as shown in the early part of this treatise. Then as quoted above, the resurrection was consummated on the first day of the week, being the third day after the crucifixion. Let us number them—Friday, first of the three, Saturday, second, Sunday the third. Therefore, by counting the eight days in the same manner, we are brought again to the first day of the week when He made His second visit to His disciples.

We have shown that Pentecost came fifty days after Passover, which would, by changing the Sabbath from the seventh to the first day of the week, bring Pentecost on the first day of the week. "And when the day of Pentecost was fully come, they were all with one accord in one place, * * * and they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them utterance." (Acts 2: 1, 4.) So rich was the outpouring of the Holy Ghost, and so convincing was the preaching of the apostles, that there were added to the church three thousand souls in a single day. What stronger proof could be asked to show God's approval of the first day of the week as a day of worship? That the custom obtained with the early Christian church to meet on the first day of the week, is amply proven from Acts 20: 7: "And again upon the *first day of the week* when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow; and continued his speech until midnight," Who then would dispute that these faithful emissaries were teaching them "to observe all things."

Space will not permit the giving of the numerous quotations from profane writers which could be cited in support of the saints having regarded the first day of the week as the *new Sabbath*, yet I shall take the liberty of quoting from two celebrated authorities, whose evidence is of great importance on this question. Dr. Mosheim writing of the condition of the church in the first century, A.D., says, "The Christians in this century assembled for the worship of God and for their advancement in piety, on the first day of the week, the day on which Christ reassumed his life; for that this day was set apart for religious worship by the apostles themselves, and that after the example of the church of Jerusalem, it was generally observed, we have now exceptional testimony." (Mosheim Ecc. Hist., p. 110-4, vol. 1).

Another author says, "The meetings of the disciples on each eighth day have the more force as an argument from the very fact of their being only incidentally recorded. The correspondence of the interval with the week, and the distinction of the day from the old sabbath, are facts which admit of no other explanation; and all doubt is removed by Paul's plain allusion to the meeting of the disciples on the first day of the week, and by the testimony of the heathen as well as Christian writers, to the practice from the earliest age of the church. John in mentioning the day as a season of spiritual ecstacy in which Christ appeared to him, and showed him the worship of the heavenly temple, expressly calls it by the name which it has always borne in the church—"The Lord's Day." (The Student's Ecc. Hist., vol. 1, p. 22 note.)

No less important are the revelations of the Lord given in our day respecting this subject. Wherever saints are found it becomes necessary to meet together in public worship, there to offer up our prayers and thanksgiving unto the Lord, in all singleness

of heart, and to partake of the emblems of the broken body and spilt blood of our Redeemer. This day which God has set apart for a day of worship should be enjoyed and entered into with the spirit for which it was intended; not a day of pleasure seeking, not a day of repose at home apart from the communion of saints, but in gathering together to be spiritually fed, revived, and built up and renew our sacred covenants with Him whose power it is to save, and whose purpose it is to bless. The Latter-day Saints need not be moved by seventh-day agitators, for God is at the head of this Church, and is guiding and directing its course. We have received the "anointing from above" as referred to in I. John 2:27. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

The Lord revealed his mind and will with regard to the Sabbath day, on August 7th, 1831, which was thirteen years before the seventh-day movement sprang from the modern religious incubator. Following is an extract taken from this revelation.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High: Nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (Doctrine and Covenants, Section 59: 8-13.)

Thus it is seen that God has approved of the first day of the week—the Lord's day as a day of worship for the Latter-day Saints as it was evidently taught to and observed by the Former-day Saints. The Saints need not fear. Successful contradiction cannot be obtained as to our position.

Watford, England. December 23rd, 1909. W. P. Monson.

Everybody is bound to some kind of service; everybody is dependent upon his fellows. The veriest recluse must have food, clothes, and a shelter; and, if he can make these himself, he is still dependent upon the courtesy of his neighbor to let him alone. It is impossible to be wholly independent, and the attempt might as well be abandoned. But it is possible to be reasonable; that is within the reach of every one.

"THE GLORY OF GOD IS INTELLIGENCE."

THIS one colossal truth with which "Mormonism" has endowed the world is worth more than all the volumes of speculation ever uttered by the greatest theological savants the world has produced. The deepest utterance of science can soar no higher or delve no deeper than this, for, "Who by searching can find out God?" Scientific research will fail, but the humble and trustful soul, if he goes about it in the right way, i.e., he who uses the intelligence which God has given him, can gain a knowledge of his Creator which can be gained in no other way.

"The glory of God is intelligence" should be written in fire across the world, for in this one sentence lies the whole science of Christianity in a nutshell. Centuries roll onward. The myriad worlds still go their pace with unerring exactness. Man is, as it were but "a speck upon a speck revolving around a speck"; but his prototype and Creator is Almighty God. Each whirling world which wheels through space with wondrous velocity moves with an intelligent purpose, and all are tending surely "toward that one far off divine event toward which the whole creation moves." An Eternal Intelligence guides the host of worlds.

Browning sings, "God's in His heaven, all's well with the world." This poet theologian had a knowledge of what he sang. The whole of nature sings of God's intelligence, for from Him flows life, and intelligence supreme is upon every work of His hand.

The "Argument from Design" proves without fear of cavil that God is an intelligent being, and that He is cognizant of creation's course. Force or chance cannot account for the symmetry of a single leaf, neither is it by chance that the ponderous oak evolves from the little insignificant acorn. I say, force or chance cannot account for these things—but Infinite Intelligence can.

Man in the order of creation—"created a little lower than the angels"—is endowed with capacity for attaining great intelligence. The inventive genius of great minds gives evidence of this. The God of heaven has spoken by the mouth of His prophet in these the last days, these words: "Whatever intelligence we gain in this life, shall rise with us in the resurrection." Thus it behooves us to gain intelligence, and in order to do so in the right manner we must guard our minds and seek our intelligence from the sure source of God's revealed word—both ancient and modern.

The glory of every Latter-day Saint should be his intelligence, and his prayer should ever be that his mental faculties should be strengthened, that He might be enabled to gain and retain knowledge which will be for his eternal upbuilding.

The mind is a thing of wonder. It is the treasure house of human kind, where treasure begets treasure. Coupled with it is that mystic key, the memory, by the aid of which we draw forth, from a healthy mind, treasure of priceless value, of which we were the

unconscious possessors. The mind is full of wonder springs, which expand to the energies of the will. It is either a place of beauty, or a place like unto a charnel house, full of obnoxious vapors—creations of the dead bones of yesterday.

A virile intellect produces thoughts pregnant with the life of the inner man. Much exercise is needed to produce a healthy mind—much thinking and much reading. "Think good thoughts, read good books, and thou shalt feed a famishing world."

The man who does no practical thinking lives in a narrow world. The mystic mind of man is subtle, it possesses the power to pour deadly poison upon life's interests; but it is mental health which lends elasticity to the intellect. It is that which gives force and power to personality. How wonderful is this gift of the power to think. Let us as saints of the Most High God not abuse it, but use it to the best of our ability, for to think good thoughts is to keep the altar lights burning in the temple of man, and our lives will be, and the eternal fruits thereof, all to the glory of God.

40 Ripon Street, Gateshead. AUBREY PARKER.

DISTRICT MEETING AT SHEFFIELD.

On Sunday, January 16th, 1910, President Charles W. Penrose, of the European Mission, met with President Josiah Eardley and twenty-four traveling elders of the Sheffield conference, in a district meeting held at the Building Trades Exchange, Cross Burgess Street, Sheffield. Service commenced at 2:30 p.m. by singing, "Come let us anew." Prayer was offered by Elder T. William Duce. Singing, "Prayer is the soul's sincere desire."

President Eardley welcomed all present and was much pleased at seeing so many in attendance.

Elder Samuel Cottam referred to the prejudice that existed among the people through the misrepresentations that had been spread abroad against the Latter-day Saints, and gave an address on the principles of the gospel and the authority from God necessary to administer the ordinances thereof.

Sister Romania B. Penrose delivered an address on the good work that was being performed by the Relief Society, of which there were now forty-three organizations in good working order in the British Mission. She explained the duties devolving upon these societies and the necessity of studying the works of the Church while the sisters were engaged in sewing and other hand-work, and gave instructions to the sisters in regard to their spiritual, temporal and family duties.

Sister Flora Hansen sang a beautiful solo. "My Father, I Have Sinned."

President Penrose then delivered a discourse on the plan of salvation as restored from heaven in the latter days through the

great prophet of the last dispensation, Joseph Smith, and enlarged upon the power and authority of the holy priesthood sent from heaven in this dispensation, and which had been lost to the world for many centuries. It was now on earth to remain and accomplish the great work of the restitution of all things.

The evening session commenced at 6:30, the hall being completely filled, all the two hundred and twenty-five seats being occupied by saints and investigators.

Elder Laron Andrus spoke on the plan of redemption, by which the Lord designed to bring His children back into His presence; and explained the first principles of the gospel of Christ in a forcible manner.

President Penrose followed with a discourse which was listened to with close and earnest attention by the entire congregation, taking for a basis to his remarks 1. Peter 3: 18-20, and showing that there was but one plan of salvation which must be preached to every creature, whether in the body or out of the body, so that all might be justly judged according to the light revealed and according to their own works. He showed the necessity of the ordinances as well as the letter and spirit of the gospel; pointed out the allusions of the Apostle Peter in these texts to the flood in the days of Noah as a figure of baptism, proving that it was immersion; also its necessity to give the "answer of a good conscience toward God." Called upon all present who had not received the gospel to obey it while there was an opportunity. Pointed out the difference there would be in the world to come between those who obeyed it in the flesh and were faithful to the end, and those who would not receive it until they had suffered penalties for unrepented sins. Proclaimed the justice and mercy of the Eternal Father and the final triumph of the Redeemer over Satan and all his works, and the ultimate redemption of mankind in some state or condition suited to them and their works in the "many mansions of the Father." A splendid spirit prevailed throughout the proceedings and a profound impression was made upon the strangers present, many of whom invited the elders to visit them at their homes.

The services were closed by singing, "We thank Thee, O God, for a Prophet." Benediction was pronounced by Elder Oliver Shaw.

OLIVER SHAW, Branch Clerk.

THE best parts of human qualities are tenderness and delicacy of feeling in little matters, and the desire to soothe and please others—minutiæ of the social virtues. Some ridicule these feminine attributes, which are left out of many men's natures; but the brave, the intellectual, the eloquent, have been known to possess these qualities—the braggart, the weak, never! Benevolence and feeling ennoble the most trifling actions.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 27, 1910.

OF SPECIAL IMPORTANCE TO THE MISSIONARIES.

It is very important that all the books, records and accounts in the respective conferences of the missions abroad, shall be kept with complete accuracy. The conference clerks are usually careful and diligent in their work. Occasionally some of them are a little lax as to time in making up reports to be sent to the Liverpool office, but the fault generally is traceable to lack of interest or understanding, or punctuality on the part of the branch presidents or clerks. It is impossible for the Liverpool office to make out the reports required monthly, quarterly and annually to the headquarters of the Church, unless they are received in proper time, and in correct form from the different conferences. And as we have said, the conference clerks cannot properly perform their duty in these respects, unless the branch presidents or clerks attend to their part of the work punctually and correctly. The reports required cannot be furnished unless the books and records and accounts are kept in order and the necessary entries be made in due season.

It is evident from mistakes that occur in returns to this office, that, in spite of the instructions which have been sent from time to time through the *Millennial Star*, and that have been given orally by the President of the mission in visiting the conferences, there is need of close examination and strict reform in the clerical affairs of the branches of the Church in the British Isles. It becomes necessary, therefore, that every president of a conference shall visit the respective branches, and if necessary take with him the conference clerk, and make a business of getting into correct shape each branch record, so that it will show at a glance the names of all the members of the branch, and the changes that occur from time to time by the additions from baptisms and members received from other places; by decreases through removal, emigration, excommunication or death. The record of children should also be kept correctly all changes being duly entered. So with ordinations to the Priesthood; all according to the forms provided in the record. Lost members should also be noted and deducted, so that the total of membership will be

correctly given. The branch record should in every respect be the same as is made to appear on the conference records.

Financial accounts must be made to balance on the books that are kept in the branches, as well as in the conference. All money received for any and every purpose should be accurately stated and accounted for, and the disbursements shown, and these with money on hand must equal the total of the receipts. Vouchers are required for the expenditure of funds out of the tithing. No moneys should be expended from the tithing funds, except those that are authorized by the conference and mission presidents. Expenses must not be permitted to run over income. Each fund should be accounted for under its own particular heading.

Large sums are owing the Liverpool office by every conference in the British mission. Many of these accounts have run for a great number of years, and have accumulated annually. This must be stopped. People who obtain the *Star* or books of any kind from the conferences, must pay for them. The loose way in which people have obtained the *Star* from week to week without payment, is wrong and absurd on its face. Scores of pounds sterling are due to the conferences from people who cannot be traced. Some of them perhaps are dead, others have gone to places unknown, some have apostatized and refused to pay their honest debts. The laxity shown in these matters is really astonishing. Plans will have to be devised to collect that which is collectable, and to liquidate those that are uncollectable. These will be taken up with each conference separately. But this lack of system must not continue. Each conference is responsible to this office for the *Stars*, tracts, books, etc., that are ordered by it, and payment will be required. That should need no argument. It is only common business sense.

Reports should be sent from the respective branches to the conference president or clerk in time for him to make up his monthly report at the close of each month, and he should make out his quarterly report at the close of the quarter. When these reports are delayed, the Liverpool office is unable to comply with the requirements at headquarters in regard to these matters. If the branch books and the conference books are properly kept, there will be no occasion for delay, or discrepancies, or trouble in furnishing accurate reports at the close of the year. Yet, at the beginning of each new year, delays occur, and this office is kept waiting on some of the conference presidents and clerks, long after the time appointed to compile the annual reports in proper shape to transmit to the Presiding Bishop's office in Zion. All conference reports, whether financial or statistical, should agree with the records exactly, and the yearly reports should likewise agree with the monthly and quarterly reports.

When changes occur in the presidencies or clerkships of the respective branches, the books and records should be inspected so

that the new incumbents may readily understand the condition of affairs. The conference presidents are responsible to see that this is effected. They have the oversight of all the affairs of their respective fields of labor. They are not required to do everything themselves, but they *are* required to see that everything is properly done. It will not do to leave it entirely with the clerks who may or may not use due diligence, but should feel the weight of responsibility which attaches to their office. Every conference president who does not give close attention to all these details, neglects his duty. It is evident that attention needs to be sharply drawn to these matters, from the lack of accuracy shown in some of the reports that come to this office.

The elders should clearly understand that there are no loan offices in connection with this mission. Arrangements should be made with friends at home for the funds which they need while here or when they are returning, except for their passage money from Liverpool to Zion. They should not be permitted to run heavy accounts with the conferences. Their orders for books, tracts, *Stars*, etc., should be settled monthly as closely as possible. Old accounts should be paid up promptly. They cannot be allowed to stand month after month upon the books, and then the debtors be allowed to return home without discharging their obligations. Every missionary must live within his means. Expenditures must not go beyond one's income. Each elder should endeavor to reserve a little every month from that which he receives from home, so that when necessary, he will have a little on hand. He has not come here to spend time in amusements or squander money on things that are not necessary. His pleasure should be in his missionary work. There is more joy to the diligent soul in that than in anything else under the sun. Too much money is spent by our brethren, as a rule, and those who spend the most do not succeed the best. Economy should be practised, but not parsimony. In any event, the missionaries must get out of debt and keep out of debt.

We are aware that but few of our young brethren, who are taken from their different callings in life to come to these lands on missions, are acquainted with bookkeeping or the manipulation of accounts. But they can all learn. Everybody can readily understand how to keep an account of money received and what it is for, and of money expended and for what purpose, and that the sum of cash on hand at a certain date, and the receipts down to another date must equal the amount expended and the balance on hand. There is no complicated, expert system of book-keeping in vogue; the matter is very simple, and there need be no error if close attention is paid and entries made at the proper time. That time is when the money is received and when it is expended. It must not be left to run on without entry, nor left to memory or to slips of paper, but properly entered upon the books provided.

So with the records of the branches and conferences. Every change should be recorded at the time of the change. The records are ruled so that "whoso readeth may understand." Every elder, whatever position he may occupy, must learn that duty stands first. It comes before pleasure or personal desires or interests. Also that "there is a time for all things," and that each duty must be performed in the season thereof. This holds good, not only in keeping books or records or accounts, but in rendering reports of events, such as baptisms, social parties, district meetings, conference proceedings, and anything for publication. These should be sent directly after they occur. The *Millennial Star* does not want to be the purveyor of stale news. It seems difficult to make some of our brethren understand that "one time is *not* as good as another." Promptness is an absolute necessity on the part of all our brethren who are in charge of anything pertaining to this latter-day work. Punctuality is a quality requisite in every department of the Church.

It is also essential that the elders shall pay close attention to the instructions given them, whether it be in these columns or by word of mouth. Many of them do not take to heart the counsels that are given them; they hear them, but do not *heed* them. If they take this course, they may expect that their own words and teachings will be disregarded, and they will not be successful in their work. We expect the conference presidents to pay attention to the suggestions, the advice and the directions given to them by publication as well as by letter, and we look for a thorough overhauling of all the affairs of the conferences and branches during the year of our Lord 1910. We appreciate the good feelings and support which our active brethren are extending to us, and admire the energy and devotion which most of them exhibit in their labors of love. And we have no desire to offer anything by way of reproof or dissatisfaction, but simply wish to have everything in the mission brought into proper shape and conducted on the strict lines of accuracy and according to the regulations furnished from headquarters.

The Presiding Bishop's office is conducted as a model financial and statistical institution, and we want to do our part in supplying the Presiding Bishopric with correct accounts of all the affairs over which they have jurisdiction so far as this mission is concerned. This goal we cannot reach without the diligent co-operation of the presiding officers and clerks in the different conferences and branches. We therefore offer these few hints in all good feeling and confidence that our brethren will respond in the spirit of true servants of the Lord, devoted to the great cause of the building up of the latter-day kingdom, which must be conducted on correct principles or it will not be in accord with the spirit and methods of our Eternal Father, the great Ruler of the universe who governs all things by the eternal principles of right, and who

will render to every man according to his works. Now, brethren, will you not go to with your might, and make the year 1910 a record year in the perfecting of the records of the European Mission?

C. W. P.

UTAH GENEALOGICAL MAGAZINE.

THE first number of the Utah Genealogical and Historical Magazine, the new quarterly published by the Genealogical Society of Utah, has reached the *Millennial Star*, and presents a very attractive appearance. Its opening article very appropriately gives particulars of the life of President Franklin Dewey Richards, with a splendid portrait of that respected historian of the Church, who was the first President of the Genealogical Society, and who died while occupying both positions. His family genealogy back to the coming to America of his Puritan ancestor, Richard Richards, occupies considerable space in the magazine. There is also an account of the organization and officers of the Society from the beginning down to the present time. A sketch of Amos Milton Musser, deceased, who was Vice-president of the Society and an assistant historian of the Church, forms another attractive feature. Among other prominent contributions to the Magazine are papers on the origin of surnames by O. J. P. Widtsoe, A.M.; on genealogy and memorials of the dead, by the well-known English genealogist, George Minns; particulars of the Preston family, by Miss Annie Lynch; the commencement of an article by Hon. A. W. Ivins on the American Indians; a fine editorial from President Anthon H. Lund, and other items of interest. The Magazine has a very neat cover, and altogether is exceedingly creditable to the publishers. We congratulate the Genealogical Society of Utah on this excellent quarterly contribution to current literature.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Birmingham conference have been changed to 17 Hatfield Road, Handsworth, Birmingham.

Sunday School Conference.—On Sunday evening, January 10th, 1910, a Sunday School conference of the Oldham branch (Manchester conference) was held, there being eighty-seven saints and friends present. The pupils of the different departments of the school furnished the program. The Sunday School is in a prosperous condition, and all engaged in the work feel greatly encouraged.

Releases and Departures.—The following missionaries were honorably released and sailed for home to-day per s.s. *Canada*: From Great Britain—Richard M. Fairbourn, John W. Pitcher,

Thomas Edgley, Thomas L. Peterson, Lorenzo H. Durrant, J. S. Parkinson, David J. Evans, James A. Smith. From Scandinavia—John H. Berg, Alfred E. Sorensen, Andrius K. Poulsen, Alfred A. Johansen, Carl C. Nelson. From the Netherlands—Godfrey Klingler. With the company were twenty-two emigrants in charge of Elders Lorenzo H. Durrant, John H. Berg and Thomas Edgley.

Baptisms.—A baptismal service was held Wednesday evening, January 19th, in the Westgate baths, Newcastle (Newcastle conference), when nine converts were added to our little branch here in Gateshead. They received the ordinance of baptism at the hands of Elders Stayner Richards and W. Lewis Edwards, after which they were confirmed at the water's edge.

A baptism was performed in the North Sea at Sunderland (Newcastle conference), Sunday, January 23rd, when two converts were initiated into the fold of Christ, the ordinance being performed by Elder Frank A. Purrington. Confirmations took place at the afternoon services.

A baptismal service was held in the Swansea Baths, St. Helen's Road, Swansea (Bristol conference), Saturday evening, January 22nd, 1910, when two converts received the ordinance of baptism, Elder D. J. Evans performing the ceremony. Confirmations took place at the water's edge.

A baptismal service was held in Nottingham on January 22nd, 1910, when seven members were admitted into the Church, Elders Isaac Jacobs and Perry D. Peters officiating. Confirmations took place at the water's edge.

Successful Socials.—A very enjoyable and successful social and "tea" was held in the Town Hall, Longhborough (Nottingham conference), January 8th, 1910. Over one hundred people sat down to tea, after which a very creditable program was rendered consisting of songs, recitations, etc. The saints were materially assisted by outside talent, with some beautiful songs and musical selections. A very pleasing feature of the party was the holding of the regular monthly Priesthood meeting here, all the elders of the conference being present. Immediately after the program President J. B. Merrill, who has been released to return home, was presented with a gold ring as a token of respect from the elders.

A pleasant and successful entertainment was held in Cobden Hall, Peachy Street, Nottingham (Nottingham conference), on Thursday, January 6th, 1910, in honor of President J. B. Merrill, who is returning to his home in Alberta, Canada, after having filled an honorable mission. During his mission President Merrill has by his amiable disposition gained the love and esteem of the saints generally, and his labors have been crowned with abundant success. During the evening a very enjoyable program, consisting

of songs, recitations, etc., was rendered, after which various games were indulged in, and at the close all wished President Merrill Godspeed, and a safe and pleasant passage to his home and loved ones in the land of Zion.

On January 8th, 1910, a very enjoyable concert was given in the Assembly Hall, Keighley (Leeds conference), by Mrs. Southwell, a friend to the Keighley branch. All present seemed to enjoy the proceedings greatly. Mrs. Southwell is entitled to commendation for her efforts, as also her kindness. The receipts, which amounted to £1 5s., she kindly gave to pay on a piano purchased by the Keighley saints. This is the second assistance given the piano expense in this way, Sister Elijah Midgley and Company kindly giving a pie supper some time ago, the report of which was then not given.

The Mutual Improvement Association of the Leeds branch (Leeds conference) gave a very successful concert and "tea" on January 15th, 1910. Members of the Mt. Pisgah Chapel Concert Company furnished the evening's entertainment, which was very much enjoyed and greatly appreciated by all who attended. There were about one hundred and twenty members and friends in attendance who expressed themselves as having been highly pleased. £3 16s. 2d. was realized, which will be expended for dishes and tables for the branch.

On Christmas night a social was given in the Oldham meeting house (Manchester conference). About one hundred saints and friends were present. The evening was spent in songs and recitations. Refreshments were served and all had a very enjoyable time. The hall was very tastefully decorated. The receipts from the social were turned over to the Sunday School to buy presents for the children. On January 9th a Sunday School "tea" party was given. The pupils furnished the entertainment for the evening, which consisted of songs, recitations and dialogues. Each pupil of the primary and intermediate departments was presented with a nice book.

On January 19th, at 6:30 p.m., the saints of the Watford branch (London conference) met with the saints of the St. Alban's branch, and many friends and investigators, at the Watford branch hall, 226 St. Alban's Road, Watford, and spent a most enjoyable evening. A praiseworthy program was rendered, consisting of songs, recitations, instrumental selections, speeches and games. Among our friends who took part on the program we mention the following: Mrs. Eaton, who is 72 years old, rendered a solo in a most pleasing way, clearly showing a well-preserved and beautiful voice; Mr. Will Hales' recitation was rendered in excellent style, as was the mandolin solo by Miss Montague, and the comic song by Mr. Perry. Another distinguishing feature of the evening was the song, "School Days," sung by little Nora McIntyre—four years old—who is with her mother from Salt Lake City, visiting with

her parents, Brother and Sister Osborne, of St. Albans. The speech by President Rushton, of the London conference, was also appreciated. Light refreshments were served in a very tasty and delicate manner, and a social, friendly spirit was manifested. Great credit is due Brother Norman Smith, president of the Mutual Improvement Association, under whose auspices the party was given, for the excellent arrangement of the program and the way he filled the position of master of ceremonies. After the closing prayer by Elder C. H. Baker, all joined hands in a circle and sang "Should auld acquaintance be forgot," and before leaving all joined and sang "God save the King." Altogether there were a few over one hundred present.

A very enjoyable time was had on January 20th, 1910, at the home of Brother William Tipple, Ystrad branch, South Wales (Bristol conference). A number of saints, friends, and four traveling elders assembled to honor Brother John Phillips, who is leaving for Zion January 27th, 1910. Refreshments were served, after which an impromptu program was rendered, consisting of Welsh songs, English songs, recitations and interesting games.

A very successful musical social was held at Westgate Hall, Bradford, on the evening of January 19th, in honor of Elder B. S. Young, who is returning to his Canadian home after laboring here for two years in the mission field; and local Elder Henry A. Alexander, who is leaving the Bradford branch to make his home in the Norwich conference. Both were the recipients of splendid tokens of remembrance from the saints, and each responded to the presentation speeches in a fitting manner. We have appreciated the labors of these brethren, and we are loath to part with them; but we realize that they are merely changing their spheres of action, and that their lives will continue to be as they have been, lives of usefulness in the Lord's work.

A successful social was held Thursday, January 20th, 1910, in honor of Elder Thomas L. Peterson, who has been honorably released to return home. There were nearly a hundred saints and friends present. Light refreshments were served, and a pleasing program, consisting of songs, recitations, instrumental selections, and a dialogue entitled, "The Bad Tempered Husband," was well rendered. Elder Peterson was presented with a handsome set of cutlery.

On Wednesday, January 19th, 1910, at Huddersfield branch (Leeds conference), a farewell social was tendered Elder Nephi Hodgson. There were present most of the saints and friends of Huddersfield and a goodly number of the saints from other branches. Elder Hodgson was presented with a token of esteem from the saints and friends of Huddersfield, after which the time was spent in singing, reciting, playing games, etc.

On Saturday evening January 22nd, a farewell party was given in honor of Elders Thomas Edgley and John W. Pitcher and Brother

Raymond Bloomfield, who sail January 27th. A good representation of the saints of the branch turned out, and also a number of friends and investigators. An entertaining program of songs and recitations was given, and then the amusement committee provided games for young and old. The strangers present expressed themselves as being well pleased, as it gave them an opportunity of seeing another side of "Mormonism." We all wish our brethren a safe journey to Zion and pray that they may work as faithfully there as they have done in the Norwich conference. Elders Edgley and Pitcher were each given, "High Ways and By Ways of East Anglia," a history of the country where they have been laboring for the past two years. Brother Bloomfield was presented with a razor.

On Monday, January 24th, 1910, nearly all the elders and a host of saints and friends of the Birmingham conference met together at the Assembly Rooms, Wretham Road, Handsworth, under the auspices of the Birmingham branch, to do honor to President Lorenzo H. Durrant, who has faithfully presided over them for the past seventeen months and is now released to return home. The social proved a grand success. In behalf of the saints President Thomas F. Greenwood presented our departing president with a beautiful traveling rug, and spoke upon his labors. The president received it with great appreciation. Sister Janet Poole, who has been a prominent worker in the branch for a number of years, and was also about to leave us for Zion, received her share of honor and was made the recipient of a nice rug.

DIED.

MOORE.—At Oldham, December 21st, 1909, Sarah Anne Moore, aged 64 years. She leaves four children, two of whom reside in Utah. Deceased was a devoted mother and a faithful Latter-day Saint.

COLBY.—At Lowestoft, on Friday, January 14th, 1910, at the home of her son Charles, Maria Colby. Sister Colby was born at Bedham, March 28th, 1817, and joined the Church October 1st, 1850, and from that time till her death has never failed, when opportunity presented, to bear testimony to the Divine calling of Joseph Smith. Her home was always open for the traveling elders.

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